TRUTH TRIUMPHING OVER Errour and Hereſie.

OR,

A Relation of a Publike Diſputation at Oxford in S. *Maries* Church, on Munday laſt, *Jan.* 11. 1646. between Maſter *Cheynell* a Member of the Aſſembly, and Maſter *Erbury* the Seeker and Socinian.

Wherein the Socinian Tenents maintained by Maſter *Erbury* are laid down, and Maſter *Cheynels* clear Confutation of them, to the joy and ſatisfaction of many hundreds there preſent, is declared.

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1 Joh. 7. 9, 10. *For many deceivers are entred into the world, who confeſſe not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an Antichriſt.*

Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: he that abideth in the doctrine of Chriſt, hath both the Father and the Son.

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Truth triumphing OVER ERROUR AND HERESIE.

GOod Reader, divers Letters of godly Miniſters and Citizens of Oxford, ear and eye-witneſſes, written from thence, coming to my hand, of a publike Conference and Diſputation in Saint *Maries*, the Univerſity-Church, between Maſter *Cheynell*

nell a Member of the Assembly, and Master *Erbury* a great Sectary, on Munday the eleventh of January, 1646. I thought it good for thy benefit, to publish the sum and substance of them, that thou maist see how God hath left the Independents and Sectaries (this man being within these few yeers a famous Independent) and to what a height they advance, both for damnable Errours, and of confidence to maintain openly in one of the Universities, in the most publike place, before many hundreds, such damnable Heresies, and that in the time of a Parliament sitting, and to the faces of such Ministers as were sent down by them to prepare the way for the Reformation of that Universty. Master *Cheynell* being chalenged by some of Master *Erbury*'s followers to meet him at Saint *Maries* on Munday, Jan. 11. could do no lesse (for many Reasons) then come; where Master *Erbury* maintained these Ten following Positions.

I. That

I. That all the fulneſſe of the Godhead, the ſame fulneſſe of the Godhead which is in Chriſt, dwells in the Saints in the ſame meaſure, though not in the ſame manifeſtation as it doth in Chriſt; and that the Godhead ſhall be manifeſted in the ſame manner and meaſure in the Saints, as it is in Chriſt.

II. The Saints have a more glorious power then Chriſt, *Joh.* 14. 12. and do greater works then ever Chriſt did.

III. The manifeſtation of God the Father in our fleſh, is God the Son.

IIII. The holy Ghoſt is the power of God, or rather the coming forth of this power.

V. The Father is the Godhead.

VI. The Prophets ſpake more clearly of Chriſt then the Apoſtles; only the Prophets did not underſtand what they delivered.

VII. *John* the Divine ſpoke cleerly, but the Book was ſealed, which contained the myſterie of Chriſt, and no man could open it; yet Maſter *Erbury* preſumed to tell us what was in it: but it did appear that his

Revelation

Revelation was not from heaven, but *Poland*; that hee took the Scriptures in the ſame ſenſe, and cited them in the ſame order as they were taken and cited in *Volkelius*, and the *Socinian* Chatechiſme.

VIII. God the Father is God of himſelf the true God, greater then all, Higheſt of all.

IX. The Saints have the ſame Worſhip, Honour and Glory given to them that is given unto Jeſus Chriſt: *Ergo* The Saints are the onely Preachers. God ſpeaks only in them, becauſe God dwels onely in them.

X. That when Chriſt came to take fleſh of the Virgin, hee did not take the Humane nature. Hee dreams that Chriſt was man before the world was; and ſo, though hee came to be made of a woman, hee came not to be made man, but to be made Fleſh.

The contrary truths were maintained, explained, and cleerly proved by Maſter *Cheynell* againſt him, and that before a great

great Audience. The Diſpute continued at leaſt four hours; Maſter *Cheynell* had generall approbation: and the truth was readily embraced with ſhouting and acclamations, for which let God have all the glory. 'Tis hoped the Honourable Houſes of Parliament will not ſuffer a man to draw away the people, as he hath done (under the ſpecious name of Saints and ſanctitie, and with ſtrange myſterious Expoſitions of Scripture) already very many, eſpecially women; but will proceed effectually againſt him, and make him an example to all other Sectaries, both for his damnable errours, and unparallell'd boldneſſe, in ſo open a manner and place maintaining them.

Januray 14. 1646.

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JAMES CRANFORD.